

Out of the Depths.

Hast Thou not heard my cry of deep distress,
O thou, my Savior God, my Rock, my all?
Art thou no longer nigh to save and bless,
Or wilt thou hear no longer when I call?

I do not seek to hide my guilt and fear.
My numerous sins to thee I would confess;
Thine anger, Lord, I have deserved to bear;
My only hope is in thy sovereign grace.

My Father! thou dost know my heart sincere,
With true repentance at thy feet I mourn;
Why dost thou hide thy face and close thine ear,
Nor to thy child with pardoning love return?

Who shall console me if thou dost forsake?
Is there in heaven or earth a God but thee?
No other refuge shall thy children make,
To which in all their sorrows they may flee.

But hush, my soul, thy sinful sad complaint,
Nor dread a Father's discipline of love;
His mercy toward thee is without restraint;
But for a moment will his anger move.

Therefore, O Lord, I still will wait on thee,
And patiently endure my heavy load;
Jesus, my Savior suffered once for me,
Like Him, I would submit to thee, my God.

JANE E. ARNOLD, from the French of Dr. Malan.

Seeking the Kingdom.—No. 6.

BY S. B. FURRY.

"Seek ye first the kingdom of God and his righteousness.—Matt. 6: 33.

Just why God gave ordinances to be performed in order to become worthy recipients of his kingdom, seems to be a mystery to very many. Man has been in all ages so prone to forget God, that unless these are given to impress upon his heart his unworthiness man-ward, and obligations God-ward; thousands, otherwise, would soon lose all the interest they have in God. To observe them with pious consideration brings us nearer his triumphant kingdom, besides, it prefigures to our minds our imperfections on the one hand, while on the other a foretaste of heavenly pleasures. For instance, baptism typifies a cleansing from sin, a burial of the old nature, and a resurrection of the new. Feet-washing, an after cleansing of subsequent defilement, and a humble submission as servants to one another. The Lord's supper, an anticipation of the great marriage supper of the Lamb, when the ingathering will take place in the end of the world. And the communion, a remembrance of Christ's sufferings for our redemption, and his victory over death, hell and the grave. These are conditionals and introduce us nearer to God and his kingdom, but they alone will not save us. They are links in the great salvation chain which cannot be broken, and if opportunity presents, should be observed. God will require no impossibilities from man, for many do worship God in spirit who are so situated in life as to preclude opportunities. God in his infinite wisdom and mercy will accept of such rather than those who simply observe them as a form. He will be worshipped in spirit and truth, and in no other way will we be accepted.

Search the Scriptures to see if this is the right view of the Lord's institutions. One established fact I do know, and that is: whatever the Lord commands, it is proper and right to observe and practice, "for thus it becometh us to fulfill all righteousness." Away back in the days of Moses the Lord spake, "I will be sanctified in them that come nigh me, and before all the people I will be glorified." This was said in reference to offering strange fire before the Lord, the result of which was instant death. How careful we should be not to add requirements from the people, for the Lord understands his mission and will be sanctified in the hearts of his servants and glorified before the people. And soon after Moses was ordered to speak to a rock for a supply of water, but instead smote it, and the sentence of the Lord followed, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." Moses had an opportunity to sanctify the Lord before the people, but failed, and the result was he could not enter the promised land. To sanctify the Lord is to set him apart in our hearts, by having implicit faith and confidence in him to do just what he ordered, no more, no less; and then the people will see that we as servants honor him above all things, which "glorifies him before the people." If we then have opportunity, we should believe the Lord, to practice his ordinances; and if we do not, might we not fail to

enter the kingdom, as Moses did the promised land? "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should come short of it." I have been somewhat explicit on this subject to avoid misunderstandings and criticisms. The Apostle Paul says, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." The word of God is not only quick and powerful as "a discernor of the thoughts and intents of the heart," but is "sharper than any two edged sword, piercing to the dividing of both soul and spirit, joints and marrow." Let us consider Christ Jesus "as a Son over his own house, whose house are we, if we hold fast the confidence, and the rejoicing of the hope firm unto the end." We wish the seekers to have implicit faith in God, to be willing to be led by His spirit into all truth, and then come boldly before the throne of grace, to obtain mercy and find strength to help in time of need. Though Jesus the Son of God is gone into heaven, enthroned with majesty and all power; yet we can touch him with the feelings of our infirmities, for in all points was he tempted like as we are. He understands every condition of mankind, and whoever will, let him come and seek the kingdom of God and his righteousness.

Getting Home.

We shall get home, for oh, if we do not, what a lament there will be in heaven! Think of that. If the children do not come home, what mourning will be heard in the mansions above! Neither God nor good men could see the divine family broken and yet be happy. Every angel in heaven would feel a disappointment if one child of God was absent at the reading of the muster-roll. Did they not rejoice over each sinner repenting? Their sympathetic joy was premature in our case, if we perish by the way. But angels are not doomed to see their hopes frustrated, neither will the great Father find that He Himself was glad too soon. Heaven would be a desolate place if at its banquet some David's seat was empty! We cannot endure to imagine some member of the sacred family missing, lost forever, cast into hell! It must not be, for in the land of absolute perfection there is

"No missing heir; no harp that lies unstrung,
No vacant place those hallowed walls among."

We shall get home, for the great Father himself will never rest until we do; and He that bought us with His precious blood will never be satisfied till all His redeemed shall stand around him girt in their snow-white robes. If we had been on a pilgrimage with our families, and had reached home ourselves and then missed a dear child, what a stir there would be! I appeal to every father's heart; would you not tramp back every step of the road to seek your stray lamb? You would cry everywhere: "Saw ye him whom my soul loveth?" Well can I imagine our good Shepherd using the same words concerning any one of us if we did not get home, and asking everywhere: "Saw ye him whom my soul loveth?" He would not rest until He had found His chosen, His heart's delight. Did He rest the first time until he brought us home on his shoulders rejoicing? Would he rest a second time until He had folded us in glory? No; He can never have full joy in his heart until all His ransomed are in the place where the many mansions be. "We shall get home."

Dear friends, we shall get home, I am sure we shall; and what a joy it will be: Think of the bliss of seeing our Father, our home, our Savior, and all those who are dear to us for Jesus' sake. A venerable sister, who saw me very busy the other day, remarked that we shall have plenty of time to talk to each other in eternity. I do not quite see how there can be time when time shall be no more, but no doubt there will be a space and opportunity for the fullest communion with each other, and for much fellowship of united delight in the adorable person of our blessed Lord. I anticipate much felicity from fellowship with perfect saints above, since I have had so much pleasure in the society of imperfect saints below. Many have gone home from us of late, and we are all getting older; but let us not regret the fact, since the home above is being filled and a perfect society is being formed which will last forever.—SPURGEON.

The Majesty of the Scriptures.

Jean Jacques Rousseau, who was capable of appreciating literary excellence and was the most charming writer of his age, found in the Bible a majesty he sought for in vain elsewhere. We only wish the man who did more by his philosophy and rhetoric to fire the French Revolution than any other one man, had not simply admired, but obeyed God's blessed word. The subjoined is taken from his "Emile," and the portrait of Jesus has not been better painted by uninspired pen:

"I confess to you that the majesty of the Scriptures astonishes me: the holiness of the gospel is an argument which speaks to my heart, and which I should be sorry to be able to answer. Read the books of the philosophers with all their pomp; how petty they are besides this! Is a book at once so sublime and so simple the work of man? Can it be that he whose history it relates was himself a mere man? Is this the tone of an enthusiast, or of a mere sectary? What sweetness, what purity in his manners! what touching grace in his instructions! what elevation in his maxims! what profound wisdom in his discourses! what presence of mind, what acuteness, what justness in his replies! what empire over his passions! Where is the man, where the sage, who knows in this way how to act, suffer, and die, without weakness and without ostentation? When Plato describes his imaginary good man covered with the opprobrium of crime, yet meriting the rewards of virtue, he paints, trait by trait, Jesus Christ. * * *

What prejudice, blindness or bad faith does it not require to compare the son of Sophroniscus with the son of Mary! What distance between the two! Socrates died without pain, without ignominy; he sustains his character easily to the end. If he had not honored his life with such a death, we should have thought him a sophist. They say Socrates invented ethics; but others practiced morality before he taught it. Aristides was just before Socrates described justice; Leonides died for his country before Socrates taught the duty of patriotism. Sparta was temperate before Socrates praised sobriety; Greece abounded in virtuous men before he defined what virtue is. But Jesus—where did he find the lofty morality, of which he alone gave both the lesson and example? From the midst of a furious fanaticism proceeds the purest wisdom; among the vilest of people appears the most heroic and virtuous simplicity. The death of Socrates, tranquilly philosophizing among his friends, is the sweetest one could desire; that of Jesus, expiring amid torments, abused, ridiculed, cursed by a whole people, is the most horrible which one could fear. * * *

Yes: if Socrates lives and dies like a philosopher, Jesus lives and dies like a God!"

The Temper.

If people generally knew what an advantage it was to them to be cheerful, there would be fewer sour faces in the world and infinitely less ill-temper. A man never gains anything by exhibiting his annoyance by his face, much less by burating into passion. As it is neither manly nor wise to yield like a child to every cross, so it is alike foolish and absurd to allow feelings of anger, to deprive us of self-control. There never was a man in any controversy who lost his temper, who did not come near losing his case in consequence. If ever a person plays the game of his enemies, it is when he is in a passion. Acquaintances shun men of proverbially ill temper; friends drop away from them; even wives and children gradually learn to fear them more than to love. Thousands of men owe their want of success in life to neglecting the control of their temper. Nor have they the excuse that it is an infirmity which cannot be restrained; for Washington, though naturally of a passionate disposition, disciplined himself until he passed for a person utterly passive. No man who neglects his temper can be happy anymore than he can make those happy around him. Good temper is gold beyond price. Bad temper is a curse to the possessor and to society.—SEL.

I look upon indolence as a sort of suicide; for the man is efficiently destroyed, though the appetite of the brute may survive.